BOSTON UNIVERSITY

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THESIS

THE TRAINING OF TEACHERS FOR THE GIRLS' CHRISTIAN SCHOOLS OF WEST CHINA.

SUBMITTED BY

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ANALYSIS OF THESIS

The present hour is one of wonderful possibilities for the work of Christian Missions in China. This great country, which through the centuries has been facing the past, has recently been turned right about face, and today is seeking the new in commerce, industries, government, education and religion. This is a challenge to Christianity such as has possibly never been faced before. There is perhaps no greater opportunity today than that of training men and women who shall shape China's future.

It is the purpose of this thesis to deal with only one section of the country and just one phase of this golden opportunity, so we have limited our scope to the training of teachers for the girls' Christian schools of West China. We have aimed to present some of the present needs and opportunities and suggest forward steps toward the meeting of these.

That we may give an appreciation of the glorious possibilities which are within the grasp of the Christian Church, we have found it necessary to begin with just a glimpse into China's past and then note her awakening and the opportunities it has brought. The vastness of these opportunities demands that a paper of this kind be limited in its scope, so the writer has chosen that phase of the work to which she expects to devote her life service.

In order to present the possibilities there are for the training of teachers for the girls' Christian schools of West China, we have first reviewed something of the history

of missionary educational work in this section, noting especially what has been accomplished toward the training of teachers. We have deemed it wise to weigh the results of what has already been done before making plans for advance movements.

At the present time, only one Christian Normal School for the training of Young Women has been established in West China, so a somewhat lengthy consideration has been given to that institution. We have noted the beginning of plans for the school, the obstacles which had to be overcome, and the final establishment of the work. We have considered the problems faced by those who were the pioneers in this undertaking - their own limited acquaintance with the Chinese language and life; the lack of proper foundation on the part of the students; the weary hours spent in planning courses and selecting text-books; the daily preparation of lessons which had to be taught in Chinese; the cramped unhealthful quarters in which the school was housed; and the almost yearly changes in the faculty caused by the furloughs of missionaries.

But the history of the school has not been all problems, so at the end of the fifth year of its work, we have presented testimonies from the missionary teachers in the Normal School, from the principals of schools into which have gone normal trained teachers, and from those teachers themselves; and believing that all of these testimonies prove that the work has been abundantly worth while, we have planned for advances. We have called attention, too, to the growth of the mission schools in West China during the past few years - the increase in the number of schools, pupils, and teachers, and the advancement in the type of work done. This means that the material out of which teachers are to

be made has greatly changed, and that the schools are calling yearly for a higher grade of teachers. In our plans for advance we have tried to meet the demands placed upon the school by these growing conditions.

We have stated that the most urgent need of the school at the present time is buildings and equipment. Inasmuch as a Woman's College for West China is fast becoming a necessity, we have urged that the needs of the Normal School and College be considered together and that suitable property be purchased and building operations undertaken. We have proposed that at least one permanent building be erected at once on the present Normal School site - a building which will finally be a Model School but will serve as a Normal School building until permanent quarters outside of the city are prepared.

We have made an estimate of the number and type of missionaries which will be needed at once for this work of training teachers for girls' Christian schools, and have made some statements regarding the kind of preparation these missionaries will need both in the homeland and on the field before undertaking their work. We have mentioned some of the activities with which these missionary teachers must be associated and the enterprises they will need to promote.

We have suggested steps toward the standardization of teachers and schools, and have considered provisions for

meeting the growing demands for normal school training.

The task is a large one. The opportunity is ours today; we do not know how soon it may pass. If grasped quickly and some such program as is here outlined be put into operation at once, we believe that our mission schools will become models for the government schools, and that teachers from our mission Colleges and Normal Schools will go into those government schools and create a moral tone and spiritual atmosphere that will tell for the uplift of China. We know of no other means whereby Christianity and civilization may go hand in hand into that great nation.

SOURCES OF INFORMATION.

I. Personal Experience.

1. Five years in West China as a Missionary.

2. Principal of the Union Normal School for Young Women.

3. A member of the following committees:

   a. Executive Committee of the Union Normal School for Young Women.

   b. Executive Committee of the West China Christian Educational Union.

   c. Teacher-Training Committee.

II. Correspondence.

1. With West China Missionaries.

2. With Chinese Teachers.

III. Bibliography.

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4. The West China Missionary News. A Monthly Publication (From June 1919 to Feb. 1920). Canadian Methodist Press, Chengtu West China.

5. The Chinese Recorder - A Monthly Publication (From June,1919 to Jan. 1920) American Presbyterian Mission Press, Shanghai, China.

6. China Educational Review - A Monthly Publication - Jan. 1920. China Christian Educational Association, Shanghai.

7. Reports of the Secretary of the West China Christian Educational Union, 1913 to 1919. Canadian Methodist Mission Press, Chengtu, West China.

8. Annual Reports and minutes of the monthly meetings of the Executive of the Union Normal School for Young Women in West China. (Most of these have not been printed)

9. The China Year Book 1919-20.George Routledge and sons Limited, London.

Inasmuch as the writer has spent the larger part of the past seven years in work among the Chinese people and in a study of Chinese life - the language, history, religion, customs, characteristics, and needs of the people -, it is impossible to state all of the sources from which material has been drawn. Nearly all of the books and magazines listed here have been read through since the preparation of this thesis was undertaken, and the others have been consulted. The larger part of them have furnished no direct material for the thesis but have served to keep the writer in touch with the currents which are moving in China today and have influenced the attitude expressed toward present day opportunities in that land.

Much credit is due to the secretary of the West China Christian Educational Union for the information gathered from his reports - especially the report for the year 1919 which gives the present condition of the schools and educational work in that section. Some of the recent copies of the West China Missionary News have been helpful in keeping the writer in touch with mission work in general in West China. The statistics regarding the illiterates of China were taken from the September 1919 copy of the West China News. The other statistics are from Mrs. Gamewell's book. She quotes the figures published in the "Chinese Government Gazette" Feb. 27, 1911 and commented upon by the "Statesman's Year Book" for 1918. It was thought wise to give some idea of the population of the section under consideration. A number of sources were consulted and this seemed as reliable as any.

The Chinese Year Book for 1919 - 20 was studied for finding the present state of government education in China.

THE TRAINING OF TEACHERS FOR THE GIRLS' CHRISTIAN SCHOOLS OF WEST CHINA.

Over twenty-five centuries ago, Lao Tzu with his idealistic, mystical philosophy cast a spell over China and after his death his doctrines were associated with Taoism. He was regarded as a High Priest, his vague speculations were transformed into superstitious practices, and from that day to this, Taoism has continued as a low, superstitious form of religion with a large following among the Chinese.

Fifty years after Lao Tzu, Confucius with his practical idealism and ethical system became China's great teacher. After his death his disciples worshipped him and by 57 A. D., the worship of Confucius had spread throughout the nation. Practically all of the Chinese are Confucianists today. Throughout the centuries, Confucianism has not lost its ethical teachings but it has been powerless to transform lives after the ideals of Confucius.

Nearly twenty-two centuries ago, Buddhism was brought into the country and on almost every mountain and hilltop of China today, we find shrines and temples sacred to the worship of Buddha.

About fifteen hundred years ago, Mohammedanism gained a foothold in China and the adherents to this faith today are estimated as numbering between 10,000,000 and 20,000,000.

During all of these centuries, China was asleep. Her

face was toward the past. Her backward look has imbedded itself even in her language so that her expression for "the day before yesterday," literally is "the day which is in front of you," "year before last" is "the year which is in front of you."

China has ever been a nation which cherished education. She regarded her scholars as her highest class of people. Through the centuries she has had her system of education - the oldest system of government education known to the world. But here again her face was toward the past and her old system "at once venerable and venerated" was exceedingly defective in its narrowness and scope. With few exceptions, schools were open to boys only and the education consisted largely in the teaching of the language, literature, inventions, discoveries, and deeds of their ancestors.

A little over a century ago, the Christian Protestant religion entered China, and China has been turned right about face. Not only has she begun to build railroads and open mines and thus step in line with the industrial methods of other nations; not only has she sought to take her place among the other democratic nations of the world by her attempt to establish a republican form of government; but a whole new system of education has been launched. Both Chinese and foreign leaders in China recognize that this new system of education is due largely, if not exclusively, to missionary influence.

But China is only just beginning to grapple with the

immense task of educating her people. It is estimated that there are 324,000,000 illiterate people in China. If we give no regard to the millions of men and women who can neither read nor write, there are still 99,000,000 boys and girls of school age whose education should be provided for. At the present time 95,000,000 of these are untaught. For every boy in a Christian school in China today, 410 boys are in no school; for every girl in a Christian school, 900 girls are in no school.

China is not only casting off the old and seeking the new in education; she is casting off the old in religion. There is a deep longing for a new order of things. Idol worship no longer satisfies; she is reaching out for the light. Public sentiment was never more favorable to Christianity. Toward the forward movement in education, the value of the part Christian education will play will be determined by the efficiency of that Christian education. The greatest need for the education of China today is the need of leaders. Shall those leaders be Christians? This is for the Church to answer.

About twenty-five years ago, the missionaries from Japan earnestly pleaded for help to meet the opportunities in that land. They felt that the redemption of Japan was possible at that time if the Church but acted quickly. The Church did not meet its opportunity. What is the result today? Japan has perhaps a smaller percent of illiteracy than any other nation but 90% of the graduates of her government colleges are confessedly without religious faith. What of the future of China? She offers even a greater opportunity today than Japan

did twenty-five years ago. The task of Christian education in China is one of greatest importance to mankind since its success will effect the whole world and especially the Far East. "As China goes in the next two decades so goes the Orient for the next century." Centenary Survey.

As has been stated, the greatest present need for the education of China is the need of leaders. Those in her schools today must shape her destiny for tomorrow. Shall those who are to mold the future of China be instructed under Christian influence or shall the Church lose her opportunity until China like Japan will build such a system of education that 90% of her graduates will go forth from her college halls confessedly atheists or agnostics? The Inter-Church World-Movement is only one of the evidences today of the fact that the Church is seeking as never before to meet her opportunities and discharge her obligations. She is seeking to know the world's needs and how best to meet those needs.

It is our purpose in this paper to take a specific need in just one of the many sections of the great hungry land of China and show the opportunity it affords, and with it some of the problems to be solved in meeting that need. The subject as we have stated it is: The Training of Teachers for the Girls' Christian Schools of West China.

West China is one of the newest fields from the standpoint of mission work in all that great republic. Mission

work was first opened there about thirty years ago. When we use the term West China, we refer to the three western provinces: Szechuan, Kweichow, and Yunnan. These provinces are organized together in their Christian educational work under an organization known as the West China Christian Educational Union which was formed for the purpose of establishing uniform courses of study and uniform standards for the mission schools, and promoting in general the work of Christian education in that section. Most of the missions working in West China share in the work and benefits of the Educational Union. The provinces included in this section have a combined population of over 71,000,000. Szechuan, which is the largest province of all China, alone has a population of 54,500,000. Consequently, one often thinks of West China as comprising only this one great province. Over 90% of the missionaries working in West China are in Szechuan so what we shall say about Christian education will necessarily largely refer to this province, though the two smaller provinces are included in the Educational Union.

Mission Boards working in West China learned much from their own experience and the experience of other Boards working in other mission fields and so planned wisely from the beginning. Emphasis was placed upon education from the first. They realized full well the extreme importance of missionary educational work if the church they were to establish was ever to fulfil the tremendous mission committed to the Church in China. They also realized that a prime requisite for successful educational work was trained teachers. How could Christian schools

be established without Christian teachers? Yet schools must be opened from which should come the material for the making of the teachers of the future.

So schools were opened with a Chinese teacher of the old school - always a man for no women were to be had, and in the case of a girls' school an old man was a necessity if Chinese custom was to be respected. He knew something about Chinese characters, literature, ethics, and history, but absolutely nothing of the first principles of teaching; yet with the missionary to have general supervision, give religious instruction, and gradually bring western subjects into the curriculum, the work was undertaken.

As the years passed, some of the girls of our mission schools, after having had a few years of training, were able to help with the work in some of the lower grades. But the field in which they could labor was very limited as Chinese custom required that unmarried women be practically sheltered from the eyes of all men save those in their own family. A great many of the girls were in their teens when they entered the schools and after a few years of instruction, they were married. As married women, the circle of their possible influence was considerably widened, and if they had married Christian men, they were able to go into the mission day schools to teach the Bible and whatever western subjects could be undertaken. In most cases, however, the Chinese pastor had to be depended upon to give the girls whatever instruction they might receive between the visits of the overworked missionary.

In spite of the extreme lack of anything like qualified teachers, the educational work began to go forward though riots and the Boxer trouble naturally retarded the work.

The West China Christian Educational Union was organized in 1905 and during the next six years passed through what has sometimes been called the "Period of Beginnings." In 1911, on account of the Revolution, all of the West China missionaries were driven from their posts of duty and for two years the work was practically disorganized. Then the missionaries returned to their fields and the work was resumed. The secretary of the Educational Union in his annual report in 1913 was able to report 107 schools registered in the Union and having in their enrolment 861 girls and 2580 boys. The teachers were almost all men of the old learning with a mere smattering of Western subjects.

The great need of teacher-training had not been lost sight of. All through the years the matter had been discussed by the mission bodies. Before the Revolution a class of Normal students had been taught in Chengtu and two Summer Schools had been held for men, but in 1913, the secretary of the Union could report not a single Christian Normal School or student, not a Summer School, not a Teachers' Institute in all West China. Two High Schools for girls and several for boys had been opened by this time. The West China Union University for men was opened in 1910 - just before the Revolution - and in 1913 there were 18 students in the University proper. Some of the preachers and some of the students from the girls'

schools were giving religious instruction in the girls' schools to supplement the work of the old style Chinese teacher, but there was nothing definite being done toward the training of teachers for these schools except as the individual missionary gave some training to the girls in her Boarding School.

In the beginning the work among girls had moved slowly and the missions had been forced to depend largely upon teaching girls who were not really wanted in their own homes, and through them prove to the Chinese that after all a girl really has brains and is capable of attaining an education. The workers were few and the Revolution had made a great break in the work, so in spite of the constant keenly felt need and the much talked of plans for teacher-training nothing had been definitely undertaken.

Union work had become very popular and was proving most satisfactory so in 1910 a union institution for the training of young women for efficient service in the school-room had the consideration of members of the different missions, but it was not until the Edinburgh Conference in 1911 that definite steps were taken toward the establishment of a Union Normal School for Young Women. Owing to the fact that no Christian Normal School was then in existence in West China, that so many missions were interested in this enterprise, that the opportunities and possibilities of coming years must be considered, it took some years for plans to mature and be carried into action, and it was not until January 1915 that the school became a living reality.

The four Missions represented in this Union are from three countries - the Friends Foreign Missionary Association of England, the Woman's American Baptist Foreign Missionary Society, the Woman's Missionary Society of the Canadian Methodist Church, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church. It took time to get all of these boards in line and decide upon some definite policy for the undertaking of the work. Finally, a constitution was drawn up and a Committee made up of members representing the different participating bodies began its work. Naturally the first consideration was the securing of suitable property.

Chengtu, the capital of Szechuan and educational center of West China - a city of 1,000,000 population and the only city in which all of the four participating mission bodies have work, naturally seemed the proper place for the school. It was a matter of considerable debate, however, whether the school should be located outside the city or in the heart of this great Chinese city - perhaps the most typical Chinese city in all that vast republic. The Union University for men and some girls' Boarding Schools located outside their respective cities had demonstrated some of the advantages of an out-of-the-city location. But this was to be a Normal School. How could a Normal School exist without a practice department, and such a department would call for day pupils. Chinese girls, if they belong to good families, never go more than a few blocks to school, and after they reach the age of twelve or thirteen never appear on the street unless chaperoned. Because of this

and other considerations, it seemed best to choose a location inside the city.

The committee spent no little time in finding suitable property which was available. Finally, in the spring of 1914, about an acre and a half of property on one of the widest and best streets of the great city of Chengtu was purchased. The property is just across the street from the only Woman's Hospital in the city, is within walking distance of several of the churches of the city, and is in a community of the better class of Chinese, so on the whole it seemed a desirable location. It was thought best to begin the work in the buildings already on the property; alterations were undertaken and in January 1915, the first Christian Normal School for young women in all West China opened its doors to admit its first class. The first Christian Normal School for men, which is a part of the Union University, had been opened just a few months before.

There are a few conditions which may well be stated here that will lead to a clearer understanding of some of the problems which had to be faced in the beginning of such a work. At the time the school was opened, there were only three High School girl graduates in all West China and two of these were married. There were only two High Schools for girls and their enrolments were very small indeed.

It is easy to see that not very high entrance requirements could be made for the Normal School from the standpoint of educational attainments, yet the time had definitely arrived

when the material at hand must be used for the making of teachers for the lower grades. So the school was opened to girls holding eighth grade diplomas, or capable of passing satisfactory entrance examinations. Fourteen girls from the mission schools entered the first class.

The Course of Study had to be planned to meet the needs of the students, and text-books decided upon. Normal work at this time was new in China. There were some government Normal Schools but their standards, methods, and courses of study were not such as one would want to copy. (There was a Girls' Government Normal School - so called - in Chengtu to which they would admit students who had finished the fourth grade in the mission schools). There was some Normal work being undertaken in mission schools, but the work in most cases was comparatively new and because of the great distance between the schools and the difference in conditions under which they were to work, it was not easy to profit in any definite way from the experiences of these other schools.

Some Normal School text-books had been printed in Chinese, but who was to tell which text-book would fit the needs of this new school,- which, indeed, were really of worth in any school? No missionary could spend an hour or two looking over a text book in Chinese as she might a similar book in English and then be able to pass judgment upon it. There was no one to whom to go for advice. Perhaps it would seem that if no good text-book could be found, it was much better to teach without one, but no doubt all young missionaries who have

undertaken to teach in the Chinese language, will agree that even a poor text-book in the hands of the students is better than none.

Add to these conditions the fact that the missionaries who had to go into this school and organize the work and carry its courses through in the Chinese language were two young women, one of whom had had all of four years and the other all of three years on the mission field. And yet, one can have no conception of what this means unless that one has himself undertaken to learn the Chinese language. Imagine, if you will, attempting to prepare a lesson in psychology or school management for a group of Chinese girls who have just finished the eighth grade - bright girls and yet with practically no foundation for work of this kind. Where would you find terms to express even the simplest truths of psychology? You have before you two or three Chinese text-books and they do not agree in the characters for expressing even the simplest terms used in psychology. There is no older missionary who has taught this subject before to whom you can go even for a list of terms. Your Chinese teacher has never seen inside of a psychology text-book before. How can you tell what terms will in any sense convey to the students the thoughts you wish to express? These are not imaginary, but the actual conditions which were faced by these missionary teachers as they prepared for the opening of the Normal School. Again, imagine spending hour after hour for days plowing through the stiffest of classical Chinese in some text-book only to have to discard

it in the end because it contains practically nothing you want to use. And lastly, think of preparing and teaching several lessons daily in the Chinese language in the midst of all the interruptions which come into a missionary's life, and with these all the additional duties which come with the establishment of any new school, and you will have some conception of the actual problems faced by these two young women as they undertook their task.

The school provided for two years of study. The Course of Study included the same work in Chinese Language and Literature as was offered by the High School Courses. These could be taught by a Chinese gentleman, but it seemed impossible to get any native who could teach any of the regular Normal School subjects.

Let it be remembered, too, that the girls who came into this school, while eighth grade graduates, had not had the example of good teachers and good teaching all through their school life as is true of most students who finish the eighth grade in America. Reference has already been made to the type of teacher which had had a large part in their training through the years. Whenever they had had a good teacher, it was usually a missionary who was more or less handicapped by the language.

Yet it is doubtful whether a more eager, earnest, enthusiastic class,- a class more appreciative of the privileges which were theirs, and feeling more definitely the call to Christian service - ever formed the first class of any

Normal School than the class which came to the Union Normal School for Young Women in Chengtu, West China in January 1915. The school went forward from the beginning. A beautiful Christian spirit prevailed.

A great deal of time had to be devoted to methods in practically all of the primary school subjects, to practice teaching, to observation and criticism; for it was soon discovered that theory alone was not of very great use to people as imitative as the Chinese who had had teachers chiefly of the old school as examples. The text-books which were not altogether satisfactory were supplemented as the months passed not only by class room instruction but with translations made by the teachers.

In addition to the regular Normal School subjects, courses were given in home hygiene, home economics, music, Bible study, and studies in Christian service; and opportunities were given the girls for active service in Sunday Schools and evangelistic services. The Bible has a place in the daily program in each grade in the mission day schools, so they were receiving training for teaching the Bible as well as the primary school subjects.

So great was the demand for normal trained teachers that half of the first class dropped out of school at the end of the first year and went as teachers into mission schools which had waited - oh so long - for teachers with some Normal training. (All of these, however, were able to come back at a later date and finish their course). The first class, there-

fore, could claim only half of its original membership as it left the school in December 1916, as the first graduating class.

Another problem which the school has had to face is the change in the teaching force occasioned by the falling due of missionaries' furloughs, and unexpectedly prolonged furloughs or marriages. During the first five years of the school's existence it had four different principals, and it has launched forth into its sixth year with the fifth principal. In every instance the furlough of the retiring principal was at hand. In the case of the Normal School, furloughs have seemed like arbitrary things - twice already they have threatened the closing of the school -, yet the experience of mission bodies in general has proved that missionaries do need a rest and a change sometimes, and all things considered, it is best that they take their furloughs when they are due.

From the beginning, the school has been open to girls from any mission or from no mission. Every year, girls connected with no mission have sought to enter, but none of them have been able to meet the entrance requirements, so thus far only girls from the mission schools have been students in the school. A few have been self supporting, a few partially self supporting, but most of them have been educated at the expense of the missions. Every girl who has spent any time in the school has gone forth as a teacher in one of the mission schools.

Before the opening of the second term in the school's

history, further alterations had to be made in the property. Additions were required, on the one hand, to accommodate the new class which was about to enter. On the other hand, it was found that living in one-story, foundationless Chinese buildings was telling on the health of the missionaries, so a sleeping porch was erected.

Plans soon began to take shape for the erection of permanent buildings. In the fall of 1916, definite plans were drawn up, and it was hoped that in the near future buildings adequate for the needs of the school might be erected. The great world war made those on the field feel that their claims could hardly be pressed at such a time as that, expecially when American, English, and Canadian money was daily dropping in value in China. So the years passed.

By 1918, the school had as many students as it could possibly accommodate, and many others were ready to enter. The buildings are so arranged that there was no chance for further enlargement. There was a great demand upon the school for the training of kindergarten teachers; the Educational Union felt the time had come for courses in Household Science throughout the primary schools and naturally they looked to the Normal Schools for the preparation of teachers for these courses. Moreover the girls' High Schools were growing and sending out graduates every year and some girls with one or two years' High School training were entering the Normal School. Surely the time was at hand when a course ought to be offered which would fit the needs of girls with at least two years' High

School training. Yet all of these things could only be dreams while the school was housed in its present quarters.

Accordingly in the fall of 1918, the plans made two years before were again considered. These two years had brought such bright prospects into view that it was clear that the plans of 1916 were entirely too small. They were, therefore worked over, enlarged, and again presented to the Home Boards. After due consideration on the part of the Boards concerned, the estimates for the Normal School buildings were made a part of the budget of the Inter-Church World Movement. Meanwhile the school continues work in its cramped Chinese quarters.

While waiting for the plans for the new buildings to materialize, a new situation has arisen. In the fall of 1919, six High School girl graduates from West China went to Peking for College training and five to Nanking. The distance to be traveled and the expense of such a trip; the fact that the work in Peking and Nanking is much older than in West China and hence conditions in general different, are only a few of the reasons which make West China feel that she ought to provide as soon as possible for the College training of her own girls. That a Woman's College for West China would soon be a necessity has been realized by the missionaries for some time and the prevailing conviction has been that such a college and the Woman's Normal School should be under the same Board of Governors and located together.

The latest proposition, therefore, for the considera-

tion of the Normal School Executive, is where their permanent buildings shall be placed. There is a growing feeling that this Woman's College should be located along side of the University for Men. From present indications, it seems it will be a long time before there will be a sufficient number of women to "man" a College as well as a Normal School. If the two colleges were in the same locality, the same faculty could serve in both, and a great deal of the equipment required could be used in both institutions.

Moreover, there is a rapidly growing tendency toward co-education in China, especially in the higher institutions of learning. Last year, co-education was tried in the Union Normal School in Peking; it is now being tried out in the Rockefeller Institution, and is being talked of in Nanking. In January of this year, the Woman's Union College and Men's Union University of Peking were put under one Board of Governors and one Board of Trustees. The buildings are to be put on one site ; there is to be an exchange in the teaching staffs, and when the time is ripe doubtless co-education will be the result. West China is a newer field and more conservative. Who can tell how soon she too will be ready for co-education? Shall the Normal School consider this before she takes her next step - that step of erecting her permanent buildings? It seems impossible to keep apace with changing China.

But what of the real work of teacher-training during these years? As has already been stated, the Union Normal School for men was opened about the same time as the Union

Normal School for Women. During the same year, the West China Educational Union initiated a campaign for the training of teachers. A Conference of Leaders was held in the spring of 1915 to plan for this work, but it was not until 1917 that the matter was really pushed. Since that time, in addition to the work in the Normal Schools, Teachers' Institutes and Summer Schools have been held, so that over 1,000 teachers - almost as many as the number now employed in the teaching force of the Union - have had some Normal training. With the great majority of these, it is ridiculously inadequate, yet it has meant something to introduce this number to eventhe first principles of normal training.

Twenty-six graduates have gone out from the Woman's Normal School into as many school-rooms and twenty-two more have gone out with one year of Normal training to stand in the gap until others may be prepared to take their places and give them a chance to go back and complete their course.

The material out of which teachers are to be made has greatly changed during these few years. The teacher of the old type is fast disappearing. The University has been sending men into the High Schools as teachers, and students from the other mission schools have been going into the lower grade schools as teachers. While many of these have had little or no Normal training yet they mark a decided advance over the old type of teachers. Moreover, there has been a marked improvement in the Course of Study for the mission schools and in the work of the schools in general. Throughout the years, the

Executive Committee of the Educational Union has met bi-weekly to face the problems of the educational work, and every fall an annual meeting has been held in which workers from the various sections meet and plan for the highest good of all of the mission schools.

As was mentioned in the beginning of our discussion, according to the educational report for 1913, there were 107 schools in the Union with an enrollment of 861 girls and 2580 boys, and there were 18 students in the University proper. In his report for 1919, the educational secretary was able to report 344 schools registered in the Union with an enrolment of 6378 girls and 8341 boys, 91 men in the University proper, and 71 students in the Normal Schools which had come into being during this period. In 1913, there were 178 Chinese and 52 foreign teachers in the Union, while in 1919 the number had become 920 Chinese and 131 foreign teachers.

Because this does not include all of the missionary educational work in West China, perhaps a word of explanation is necessary. In the beginning, it was stated that West China included the three provinces - Szechuan, Yunnan and Kweichow, and that the West China Educational Union undertook to plan for the advancement and improvement of education inthe mission schools of these three provinces. Since in the province of Szechuan alone, thirty days are required to travel from Chengtu to the school the farthest west, fourteen days to the one farthest east, ten days to the one farthest north, and twenty-eight days to the one farthest south, it will not be hard to

realize why the missions in Kweichow and Yunnan feel too far removed to share very largely in the benefits of the Union. Consequently, the United Methodist Mission is the only one in these two provinces which has schools enrolled in the Union. (These provinces have been able to send a few men to Chengtu to study, and Yunnan now has one girl in the Normal School for Young Women). Moreover, there are quite a number of schools in Szechuan which are not registered in the Union. For various reasons, they cannot follow the Union Course of Study and hence do not register. There is no means at hand for learning the enrolment of these schools so the figures given above are only for the schools registered in the Union.

It is easy to see how the problem of teacher-training has been changing but it is still the chief problem in the work. The introduction of the Phonetic System has brought a change in the school curricula. Phonetic Script has become a compulsory subject in the Lower Primary Schools, and is being introduced into the Higher Primary and High Schools. Teachers must be prepared for this work. Throughout the years, the Union has been working on the gradation and standardization of its schools, which has brought about a system of certification, registration, and grading of its teachers. The Normal Schools are raising their entrance requirements. A China-Wide Five Year Teacher-Training Campaign has been launched which is based upon the experience of West China and will follow closely the plans which have been used there.

There is surely reason for rejoicing as we contemplate

the work that has been accomplished. The past six years have shown marked progress, and it must be remembered, too, that they were years of political unrest and upheaval. With the exception of the last year, there was practically no time free from civil war and the depredations of bandits, yet the work went forward. But though appreciative of the advancement that has been made, let it not be forgotten that while in the past six years the Chinese teaching force has increased over five-fold, the enrolment in boys' schools over three-fold, and in girls' schools over seven-fold, there are now registered in the Union only 6,378 girls and 8341 boys in a region the population of which has been estimated at 71,000,000. More than half of the Chinese Christians are still illiterate. While 1,000 teachers have had a smattering of Normal training, only 28 men and 26 women have graduated from our Normal schools and these with only two years of training beyond High School in many cases. Viewed from this standpoint, perhaps one might ask "what are these among so many?" After all is the work worth while?

Ask the teachers who have labored in those Normal Schools in the midst of perplexing problems and what often seemed insurmountable difficulties, and they will tell of the great unspeakable joy that has come to their hearts as from day to day they have watched the development of the students under their instruction. They will speak of moments when faces lighted up as students got an insight into some subject and began to do a little bit of original thinking. In many cases

the unfolding was remarkable. Even some of the most unpromising students, because of their great eagerness to make the best of their opportunities and their willingness to follow suggestions, and because of the development of their own powers of initiative and action through the responsibilities thrust upon them, have gone out as teachers of whom the school was not ashamed. The missionaries will speak not only of the development intellectually and professionally, but they will tell you of the deepening in the spiritual lives of their students as the months went by which made their teachers feel that they could indeed go forth as teachers in Christian Schools.

These missionaries will relate not only the joy that came to their hearts as they marked the development of their students in the class room from day to day, but they will speak of even that greater joy which thrilled their hearts when for the first time they were permitted to visit some of these girls in their own school-rooms. To be sure they were not perfect teachers and their education was decidedly limited, yet the work they were doing, the spirit they were manifesting, the influence they were exerting over their students, all marked such an advance over the old type of teachers, that the missionary teachers went home rejoicing as never before that they had had the privilege of some little part in the pioneer work of training teachers for the girls' Christian schools in that great promising section of a great country.

Go farther, if you will, and ask the principals of girls' schools to whom some of the Normal School girls have come

as teachers if they consider the work of the Normal School worth while. They will tell you that they do not know how they ever got along before they had teachers from the Normal School. They will speak of loads lifted and responsibilities shared and of the uplifting influence which these teachers have brought into their school-rooms. In fact, they have spoken such words of praise as have caused the teachers in the Normal School to feel very humble as they have thought after all how very, very far below the ideal has been the work they have been compelled to do in the midst of their difficulties and limitations.

Ask the school girls themselves as they now stand in their own school-rooms here and there in West China what they think of the Normal School, and they will speak of the everlasting debt of gratitude which is theirs because they have been privileged to spend two years in the Union Normal School for Young Women.

Can any one still be in doubt whether the work has been worth while? And yet, how almost infinitely small are the accomplishments compared with the opportunities! It is easy to see that the work has been unfolding so rapidly that it has been impossible to keep apace with it. Plans have been made for the meeting of a certain situation and almost before word could reach America, conditions have arisen which have necessitated the enlargement of those plans. When one sees what has been done in cramped Chinese quarters, with practically no equipment, with inexperienced missionaries, and students without

foundation for the work, and then looks at the opportunities which loom so high today, the possibilities are almost staggering! What could not be accomplished for the training of leaders in this great field in the few years just ahead if we had the missionaries, the building, and the equipment? How much of the future of China depends upon the training of the leaders of the next few years? The future of how many nations of today is contingent upon China? Surely "China affords an opportunity unparalleled in the history of the Christian Church." What shall the Church do in the face of it? Plans must be made and made quickly for meeting this situation.

What shall be a working program for laying hold of just this one great opportunity which is ours today - the one which this article presents - that of training teachers for the girls' Christian schools in West China? We venture to make some suggestions.

First of all, we must provide for the needs which are most imminent, the opportunities which are most pressing. Before we shall make plans in any detailed way which will extend to the untouched millions, we must provide for the girls who are today knocking at the doors of the missions and asking that they may be trained for efficient service in the schoolroom but are being turned away because there is no room for them or no course provided to meet their needs.

Our first consideration, therefore, must be the enlargement of the quarters of the only school which now exists for the training of teachers for girls' Christian schools, and the planning of courses to meet the needs of those now ready to enter. Permanent buildings adequate to the need is the most pressing demand at present.

It is evident, however, that the needs of the Normal School for Women can no longer be faced alone. The need of a Woman's College is at hand. Were plans begun today for such an institution, we should find a large number of girls waiting to enter its first class. Since it is generally agreed among the mission bodies interested that these two institutions shall be under the same Board of Management and Control, it is evident that their needs must be considered together.

(While) the National Educational Conference is already discussing plans for providing some co-educational work, and when mission institutions in northern and eastern China are opening classes in some of their higher institutions to both men and women, West China ought not to leave this matter entirely out of her considerations. Moreover, the shortage of workers in that field and the years of preparation in Chinese demanded of those who are to become teachers in colleges make it most desirable that the University for Men and the Woman's College be located in the same neighborhood so that the faculties of the two institutions may co-operate in their work. This brings the first demand down to the purchase of property near the site on which the West China Union University for Men is now located. The $50,000 included in the Inter-Church World Movement budget for Normal School buildings should be increased at least five fold that land may be purchased and building operations undertaken at once. Time is too precious to waste; things in China are moving swiftly; we must make haste and redeem the time.

The call of the hour is the old cry for "men and money" or, in this case, we may rather say "women and money." While large sums of money are needed at once, we must also have for the planning and execution of this work not only a committee which must doubtless be made up of missionaries already on the field, but we must have a builder or builders who shall devote their time exclusively to this undertaking.

The property upon which the present Normal School is located should be retained by the Union for the erection of Model Schools for the practical training of the Normal School students. At least one of these Model School buildings should be erected at once for the use of the Normal School while it waits for its permanent buildings outside the city.

Young women must be found who will go to West China to begin preparation for work in these institutions. Each of the four missions engaged in this union enterprise and any others who may desire to enter should send at least two workers to the field at the earliest date possible.

As soon as room can be provided, courses must be arranged to meet the demands which are already upon the Normal School. Not only must there be a department for the training of teachers for the lower grade schools, but there must be a regular Normal School for students who have graduated from High School. Departments for Kindergarten Training, Household Science, and Religious Education must be provided; and also courses which shall prepare teachers of special subjects, as Physical Training and Music. All of these must be a part of

the program which this Normal School puts into operation as soon as its buildings are erected.

Meanwhile the school will continue its work in its present quarters, enlarging its program as the new buildings are being completed. While the building project is going forward, the young women have a chance to make preparation for the work that awaits them, and new recruits will be needed from year to year as the work advances.

In the past we have told prospective missionaries repeatedly that they would find use for all of their talents on the mission field as they would doubtless have to undertake every kind of a task they had done at home and many kinds they never dreamed of undertaking. A broad education has always been and always will be needed for the work on the mission field, yet the time has come in our women's work when we must call for specialists. No matter how special has been one's training in the homeland, she needs years of training and experience in her particular field in order to meet the needs she will find there. For example, the teacher who is to send students out as directors of physical education into the girls' schools of China, will have to know more than enough of the Chinese language to express the ideas or direct the work as she would in America. Those of us who have undertaken the study of the Chinese language have felt that it in itself was the task of a life-time. Yet, again and again have we felt that it was well we had to wait for some knowledge of the language with which to begin our work, as the period of language

study furnished also an opportunity of learning something of the people among whom we were to labor, and lessened, at least in some measure, our breaches of their customs.

But the missionary who is to have a real part in developing the leaders of the future China must know more than something of the language and customs and habits of the country; she must know the people and their needs along the particular line which it is hers to emphasize. The Physical Training director must know something of the physical lives of the girls, what their homes provide and do not provide, and what are the real needs which a physical training teacher can supply.

A knowledge of food values in America, of how to provide a wholesome American meal, of American rules of etiquette, will in themselves count for little in making a director of a Household Science Department in China that will have an influence in the uplift of the nation. One must become acquainted with Chinese home life, must appreciate the financial condition of those homes, and then must study food values of China, Chinese methods of food preparation, and other things too numerous to mention, in order to know how to direct a course that will meet the needs of a Chinese home. The students who are to go out from these Normal Schools will be the teachers of those who are to be the mothers of the Chinese homes of tomorrow. Their work must aid in the preparation of ideal Chinese homes, not ideal American homes.

So we might go through the list of the courses the

Normal School should offer, but these are enough to emphasize the years of preparation one needs on the field before being able to handle successfully a work of this kind. We who have had to go into the Normal School to meet an emergency after such a brief period of experience in China, covet for the future workers in that institution, experience among the homes and schools of China before they undertake the preparation of teachers in those schools for children from those homes. Surely eight new workers at once and an increasing number with the years is not a large number to demand for an undertaking to plan for training teachers for a section with a population of 71,000,000?

It is readily seen that some experience in China must precede the planning of new courses. Missionaries now on the field can plan for some of the courses, but specialists are needed in planning for others. The curriculum must be arranged and text-books provided. This work will call for translators.

How carefully the buildings must be planned and planned by those who know definitely the kind of courses they expect to promote. A department for Domestic Science will not be a room equipped with gas burners and all the modern equipment found in such a department in America. Neither will it be a typical Chinese home. We must raise the standard of the Chinese homes and yet a school must not be so ideal that it trains the girls away from their environment instead of preparing them to go back and improve the conditions in their homes. Similar statements might be made about planning for

the rooms and equipment in each of the departments.

A denominational college in America which gives little or no instruction in Religious Education is apt to become a model for so-called Christian colleges in other lands, so we find mission schools in China which make little provision in their programs for religious training. This has not been true in West China. The mission workers there seem not to have lost the vision that the primary aim of their educational work is to bring men and women, boys and girls, to know the Lord Jesus Christ and to train them in service for Him. The teachers who have gone out from Christian schools have been expected to be the religious leaders in the communities to which they have gone. But the time is at hand when specialists along this line as well as along other lines must be prepared. West China has never had great mass movements as has India, but there is abundant evidence that the seed which has been sown through the years is bearing fruit which is ripening for the harvest. Teachers who know how to reap a harvest are needed in the schools where the seed has been sown. Hence, the urgent need for a special department of Religious Education in the Normal School.

While the missionaries we call for now to meet an immediate need will connect themselves with the Normal School, this will be but the beginning of their work.

For years, there has been a Teacher-Training Committee at work in West China and the Educational Union has a Teacher-Training Secretary. Institutes and Summer Schools have

been held but thus far the movement has reached chiefly the men. All of the girls teaching in mission schools must also be given an opportunity for some normal training, and until regular courses in Normal Schools can be provided for them, Summer Schools and Institutes must be held. Money is needed for the support of these schools and will be for some time to come. As already stated, work among girls had to be begun with those who were entirely supported by the missions, and while from time to time the number of self-supporting or partially self-supporting girls has increased, yet most of those who have gone out as teachers are working on small salaries and thus returning to their missions service for value received.

In the past, there has been such a shortage of teachers, that any one who could in any way fill the place of a teacher in a school-room was employed, so while attempts have been made at standardization of teachers, it has been very hard to set any definite standards. Christian schools must be made efficient if Christian education is to be the force it ought to be in China. Very soon some normal training as well as the completion of a certain amount of regular school work must be required of all teachers in all mission schools. Such a demand can not be made, however, until opportunities for normal training are put within the reach of all.

Moreover, there can be no standard schools in the kind of buildings most of them are now forced to occupy and with the lack of equipment which now exists. While the Chinese of most any community are willing to give some help, there are

few places where they could be expected to furnish all the funds necessary for constructing buildings that will suit the needs of the Christian schools which ought to be established in China today. This calls for a few hundred dollars for a school-house in each of a large number of West China cities - some of them cities of forty or fifty thousand in which there is not a school for girls save the little mission school.

Another immediate need of the present which has a very close connection with the training of teachers for the girls' schools is the need of preparing women who may be home-makers for the teachers who go into mission schools. For some years to come, it will not be possible to send out girls as teachers who will command the honor and respect of the community unless they are properly chaperoned. An elderly woman (preferably a widow), refined and cultured from a Chinese standpoint, a Christian in heart and life, a woman with some education and an interest in the school, and one who is capable of making the kind of a home the teacher ought to have in the community to which she goes, is very hard to find. Such a woman has to be made. It is necessary therefore to provide a department in connection with the Normal School for the making of such women. Homes must also be provided for the teachers and matrons in the communities to which they go.

What has been said thus far seems only to meet the imminent need of one Normal School. Other centers will soon be calling for normal work and their calls must not be unheeded. But if in the beginning we can build one strong standard school

in which the problems of courses, curricula, text-books, buildings and equipment have been solved, the problem of opening other schools will be considerably simplified. Moreover, as these other schools are opened, the first courses offered will be for the preparation of teachers for the lower grade schools and teachers from the Higher Normal and College Courses will be able to handle the greater part of the work in these schools. Eventually the graduates from these higher institutions will have entire charge of the mission schools. Doctors Mary Stone, Ida Kahn, Li Bi Cu and many others prove that Chinese girls can carry responsibilities if they have been fitted for them, and in the years which are just ahead, it is our high and glorious privilege to offer them the opportunities which will fit them for these responsibilities.

Other needs will come with the years which are not far distant - needs in which the missionary in the time just ahead will be called upon to give a guiding hand. We may mention such needs as teachers' associations, teachers' papers, and the system of general supervision which is necessary to build up an adequate school system and promote a professional spirit.

The government plans for universal education. In November 1918, President Hsü Shi Chang issued a mandate calling for a decisive advance in education. National conferences were called made up of the principals of the different kinds of schools in China. The problems receiving special attention were "universal education, physical education, vocational

education." The Education Conference has already discussed the matter of making attendance in primary schools compulsory.

If the Christian schools in the next few years can become the type of schools they ought to be they will be standards for all China and out from the Christian schools and colleges will go teachers who will create the moral tone and the spiritual life of these government schools. The closing of government schools on Sunday, the freedom of religious worship in those schools, the whole forward movement in education today is due to the influence of Christian education. We must keep abreast with our opportunities so that Christianity and civilization may advance together in China and that great country become a strong Christian nation.